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IS THERE A DEVIL?

The Existence of the Devil Contradicted
by an Episcopal Minister. The Idea
Borrowed from Persian Mythology.

Five times, five times only, the word Satan as a proper name occurs in the entire Old Testament; three times in the book of Job, once in I Chronicles, and once in Zachariah. But there is a vast difference between the idea that the Satan of these books seems to embody and the idea of the devil which was entertained at a later time and has come down to us.

The Satan of the book of Job, e. g., presses himself before the Lord among the sons of God as one to be entrusted with some commission by the Most High. God asks him: "Whence comest thou?" and Satan answers "From going to and fro in the earth, and from walking up and down in it." There is no hint here, you see, of Satan as the exalted and exclusive ruler of a kingdom of darkness. Had he borne sway over such a kingdom, the Lord would scarcely have asked the question, "Whence comest thou?" And it cannot be ignored that in the book of Job Satan appears as the agent of the Almighty. It is impossible to read the book and not admit that every affliction laid upon Job by Satan was approved by the Most High. Job, in his bitterness, in his deepest, widest, most agonized utterances of protest, never supposes for a moment that Satan is the author of his woe; his dark problem, the warp and woof of his tragic wanderment, is always that he should be afflicted with such misery at the hands of the Most High. Satan as the ultimate author of his suffering never seems to enter his head.

The word Satan occurs also, as I have said, in the first book of Chronicles, where it is declared that "Satan stood up against Israel and provoked David to number Israel." But turn back to the second book of Samuel, and there you will read that it was the Lord who moved David to go and number the people. We can reconcile the two passages only by supposing that if Satan moved David to number the people, as the book of Chronicles has it, he did so by God's command, acting in the capacity of an agent of the Most High, as he did in his dealings with Job.

There still remains the allusion to Satan in the book of Zachariah, but surely we should be hard put to it to find our modern devil in this brief and indefinite allusion of a poet in the language of poetry. Zachariah says: "He showed me Joshua, the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him."

That is all. Take the prophet's language literally, and all we gather from it is that the Lord showed him Joshua standing before the Lord's angel, and some one called Satan standing at Joshua's right hand to resist him.

What then could be sorer than this, that we have no clear revelation of the devil, as we may think of him and talk of him today in any of the thirty nine books of the Old Testament, i. e., in much the larger division of the Bible.

That the devil idea was absent from the religion of the Jews in its ancient purity, that as this idea appears in the later Jewish writings it is an importation, a foreign addition to the old faith, I think there is very little doubt, if any at all. The Jews will remember, were carried off as captives to Babylon by King Nebuchadnezzar, in the early part of the sixth century B. C. and remained in captivity for about seventy years. Among the Babylonians they came in contact with Persian dualism, that religion which rested upon the doctrine of two gods, one eternally good, the other eternally evil. Ormuzd, the good, striving for man's and the world's betterment; Ahriman, the bad, striving with well-nigh equal strength to thwart the purpose of Ormuzd, and seeking to pass evil for the world and the race of man.

There is little doubt that the devil idea, as later Jewish theology, who was believed in so fully by the Jews for several centuries preceding the coming of Christ, and occupied so conspicuous a place in the thought and teachings of the contemporaries of Christ, is little doubt that he was simply the Ahriman, the bad God of the Persians, modified, toned, colored by his independent deity, fitted into the Jewish mold of Jewish conception. It was not until pressed by the Persian idea of the bad God during their captivity, it was most natural that they should have been quick to trace their misfortune to the seventy sorrowful years to the malice of some

natural opponent of Jehovah himself. And after their return from captivity—their ancient glory departed, threatened by nations more powerful than their own, likely to be at any time attacked and overcome, and forced under the yoke of some new bondage—what more natural than that they should become more and more certain of the existence of a powerful invisible enemy, an evil spirit a devil, who was for the time being triumphing upon earth and thwarting the good purposes of Jehovah? At the advent of Christ the Jewish belief in the devil had reached its height, and widespread and most intense was the popular expectation that the Messiah was about to appear to conquer the devil, destroy his power over the chosen people of God, and exalt Israel to the place of sovereignty among the nations of earth.

Hence the numerous references to the devil in the New Testament, the story of Satan's meeting and conflict with Christ in the wilderness, the stress laid by writers of the gospels on the ability of Jesus to heal those who are possessed of demons, the emissaries of Satan.

Now, if it be said that we are compelled to believe in the existence of the devil because he was undoubtedly believed in by the writers of the New Testament, it should also be said that we are compelled to believe in the existence of swarms of invisible demons who may take possession of men or beasts and need to be driven out, like that legion that were driven out of the two lunatics, and entered into the swine and hurled them over the precipice into the sea; for it is no more certain that the writers of the New Testament believed in the devil than it is that they believed in swarms of invisible demons, with power to enter into a man, rob him of his reason, and outcast him from the haunts of men to seek shelter with the beasts of caves and tombs.

We have not one jot more of scriptural authority for believing in the existence of the devil than for believing in the reality of diabolical possession.—From a sermon from the Rev. Quincy Ewing, in the New Orleans Times-Democrat.

To The Liberalists Of The United States.

The twenty-fifth annual Congress of the American Secular Union and Freethought Federation has been appointed by the Board of Directors to be held in Buffalo, N. Y., on Friday morning, October 4th, 1901, and continue over Sunday, the 6th, three days. The place of meeting is Concert Hall, Peck's Theater Building, Main street, corner of Edward.

As this meeting occurs during the continuance of the Exposition, reduced railroad fares can be had to Buffalo from all points. Persons desiring to secure quarters in advance can write to the Business Men's Association, 215-217 Main street, Buffalo, N. Y., and secure an understanding on rates, which range from 75 cents per night, for each person, to \$2.50. Owing to the crowded condition of the many hotels it is unlikely that any arrangement for a hotel headquarters can be made, but the objects of the Union will do whatever they can to assist members of and visitors to the Congress. The hall will be the headquarters.

The object of the American Secular Union and Freethought Federation, as is well known, is to secure the total separation of church and state, to the end that equal rights in religion, genuine morality in politics, and freedom may be established, protected, and perpetuated. To discuss the best manner of accomplishing this separation, let us meet together at this Congress as American Citizens. The broad platform of no union of church and state, and the complete administration of our secular government on purely secular principles.

The National Reform Association, having for its object the establishment of Christianity as the religion of the state by constitutional amendment; the American Sabbath Union, working for the enforcement by legislation of the Puritan Sabbath on our citizens; the Women's Christian Temperance Union, endorsing the platform and policy of these organizations; the churches, both Catholic and Protestant, insisting through their ecclesiastical bodies upon the complete exemption of church property from taxation, as well as upon the appropriation of public money for religious institutions and services; all these and many others which might be mentioned are impeding our constitutional liberties. Every Liberal and true patriot should feel called upon to aid in organizing



COL. ROBERT G. INGERSOLL.

an effective opposition to these schemes.

The following amendments to the Constitution of the American Secular Union and Freethought Federation have been proposed, and are hereby published as part of this call as provided by Article XI of the Constitution now in force.

MEMBERS.

In addition to those now entitled to vote, those who heretofore were members of the American Secular Union or Freethought Federation or any auxiliary thereof, or of any society that has become an auxiliary of this organization, shall be members and entitled to vote, upon signing the roll and paying \$1.00 dues, and any Liberal who is vouched for as a good and sincere Liberal, by two or more members not from his county may be elected a member and then have the right to vote, upon the payment of \$1.00 annual dues.

AUXILIARIES.

Any organized Society desiring to further the objects of this Union may become an auxiliary of the same, upon filing a certificate of its officers so certifying and showing that it has seven or more active members and workers in the Liberal and Secular cause.

These will be brought up for action.

As to the necessity for vigorous action by the American Secular Union and Freethought Federation, if our liberties are to be preserved, attention is called to the words of a former president: "The quarter of a century since its inception has proved its absolute necessity. The increased tax exemption of church property, the reading of the Bible and prayers in schools, and this test on the word Christian in Virginia, are but a few of the precedents which mean the passage of the republic into the Christian theocracy. Whether this transition can now be arrested is doubtful. That it can be by leaving everything to the church is foolishly absurd. The next congress, therefore, more than any event in our generation, will determine the fate of our country, and largely of the world."

Let all Liberals stand up for the cause of true Liberalism at this momentous time. Let us close our ranks and meet the common enemy, the bigots of the Christian church. We work for the future, we work for humanity, we work for the best interests of civilization, for the liberty and progress of all. Let us stand bravely by our colors and unite in the common cause. There are vast and profound principles which should harmonize superficial differences. We have no creed to support, but always and everywhere the rights of man. This is the mighty battle ground. Let us rally now as never before, with earnest convictions, courage and enthusiasm. We cannot evade the issue, neither can the church itself. It is liberty or it is slavery. This is the conflict of the ages, and in the American Republic all that is most precious and ennobling is at stake.

Contributions for the expenses of the Congress are solicited from all friends of Freethought, and may be sent to E. C. Richmond, Secretary, 141 South Water street, Chicago, Ill. to S. Toomey, Treasurer, Canal Dover, Ohio, or to E. M. Macdonald, President, at The Truth Seeker office, 28 Lafayette Place, New York.

E. C. RICHMOND,

Secretary.

E. M. MACDONALD,

President.

LETTER FROM THE N. S. A.

Trumpet Medium Arrested—Preparations for the Next N. S. A. Convention.

Dear Editor and Friends:—Fraternal greetings and good-will from the N. S. A. to you, one and all. We trust that the good work is growing with you, and that the prospects for the future are encouraging and favorable for an increase of interest and energy in our cause. So it seems to be with us who are in touch with faithful missionaries and other toilers in the field of Spiritualism, and we are pointed to the fact that those who, like our good missionaries, Mr. and Mrs. Sprague, are good organizers and who give the truths of Spiritualism in teaching and demonstration, are meeting with success and approval on every hand.

At headquarters we are frequently visited by strangers from other parts of the country, who bring their views and suggestions concerning the cause and its needs, and we learn that never before has there been a greater interest in Spiritualism manifested by advocates and investigators alike, than at the present time. The truths and usefulness of mediumship are dwelt upon at all times, and we are glad to observe that all seem to be determined to stand by mediums and to protect them wherever there is need of defense.

A trumpet medium was arrested in this city this week for holding a seance without a license; she was ably defended but as it was shown to the judge that the lady admitted strangers who may have come as much from curiosity as for religious devotion, and that a fee was taken from them she, Mrs. Ripple, was fined five dollars; the case was appealed. The judge stated that he recognized the rights of Spiritualists, but he must conform to the law; that he would have to fine a member of any church who held a meeting for the public, and not for the members of his society, at which an admission fee was charged; that the private sittings or seances of these mediums were not taxed, but that the law required a license for holding any public exhibition for gain.

We are now at work in preparation for the next N. S. A. convention, which bids fair to be a most important one, at which many questions will be discussed, and weighty matters attended to, we look for a large attendance and an enthusiastic meeting. Changes in the constitution and by laws are proposed. We have forwarded credentials and reports in blank to all our chartered societies, if any society should fail to receive the same, duplicates may be had, by sending correct addresses of the secretary of such society to this office. It is hoped our chartered societies will send us a full report of their work of the year, and of their standing, also appoint their representatives to the convention.

All intending to be at the convention are requested to purchase certificate tickets at railroads, for the National Spiritualists Convention in Washington, and to notify their ticket agents in advance that such tickets will be needed.

The last convention at Cleveland voted to refer the following proposed amendment to this forthcoming convention:

"We recommend an amendment to the constitution, changing order of election of trustees, to select three members each for a term of one, two, and three years; thereafter for a term of three years each, thus continuing six old members in their positions and electing two new ones at each convention."

MARY T. LONGLEY,

Sec. N. S. A., Washington, D. C.

The News at Lily Dale.

In order to ensure correct and prompt notice of arrivals, departures, improvements, or any items of interest, please write it and hand it to this office. We want to give our readers all the news of the camp and you can assist us to do so in this way.

Camp is over. Those among us who have had to attend to business during the session, draw a long breath and are glad it is done for. While the camp season is enjoyed by the residents, it is hard work and long hours and nearly everyone is glad to see it come and glad when it is done.

The season has been a fair average, attendance not extra large, but a great many strangers attended, while many of the old campers have not been here. We hope to see them next year.

The program was carried out with but few breaks, the principal one being the absence of Dr. Montague who was to speak Canadian day. He has been in Australia for the past four months. The classes held by J. Clegg Wright and Prof. Lockwood have been well attended and the arrangements seemed to give the majority of the attendants complete satisfaction although some expressed themselves as being disappointed in the lack of conference meetings, which they say brings out a great deal of thought on many subjects.

While no definite arrangement is made as yet, it is quite certain that some plan of the kind will be adopted for next season, as there is quite an expression, several have agreed to give \$100 on certain conditions. This would seem to settle the matter.

The election passed off quietly, the old board being re-elected as was expected. Another ticket was put up as a protest but those who put the ticket in the field did not expect to elect it.

The hotels have had a good season. The fact that there were so many transient visitors made it better for them than it was in previous years, while those who rented rooms did not fare so well. The Grand hotel is closed and the Leolyn will keep open for a couple of weeks. The South Park will be open all winter.

130 trunks went the day after camp closed, 90 going on first train. Four baggage men were necessary to handle them. 1111 trunks were received during the six weeks of camp.

As a number of people were intending to stay after camp, at the "love feast" a collection was taken up and enough money raised to keep the electric lights going another week. The fact has been taken advantage of by the people to have a number of gatherings in the auditorium and Library hall. Tuesday evening a number of young people enjoyed a social hop in the auditorium. Thursday evening an interesting "thought exchange" was held in Library hall.

Miss Danforth will move her cottage a few feet to the north and put a stone wall under it. C. E. Winans has rented it for next year. Ada Davis has bought the Donovan cottage on Third Avenue.

F. Corden White has gone to New York City where he expects to make his home in the future. He desires to sell his cottage here.

The public school will open about the 16th of September.

In answer to a number of inquiries as to why THE SUNFLOWER does not print the railroad time table, we will say that it is customary for the railroads to make arrangements with the publishers of papers along the line of their road to print them and take mileage tickets in pay. We have repeatedly requested this company to make the arrangements with us that they make with papers all along their line, that do not have one-tenth the circulation of THE SUNFLOWER, and as they are local, there is not as much necessity for it as there is in this paper whose patrons, and their patrons, are from afar. But we have been repeatedly told that "they could not make any arrangements with us." We do not see that good business custom would warrant us in devoting our space to advertising the D., A. V. & P. railroad and then paying five cents ever time we want to go over to Cassadaga. If the railroad officials will not grant us the same courtesies they grant to every little local paper, we will have to get along without them and will hope and work for the day, which can not be long in the future, when the unaccommodating methods adopted by the management of this road, will force another road or a trolley line between Dunkirk and Jamestown. Then they will be only too glad to accommodate.

WOMAN'S DAY.

Woman's Day at Lily Dale was observed with its customary exercises. Excepting for a small display of yellow bunting and a sign hanging over the entrance, "Lily Dale Greeting to Political Equality," the casual observer would have had great difficulty in separating it from any other day.

But the gentlemen of the camp had a decidedly novel experience. Instead of the customary glances toward ice cream parlors, soft drink cafes and candy cases, that are usually bestowed by their fair partners, the ladies did the honors of the day and "set 'em up" in first class style. The female pocketbook was everywhere present, and they "did the honors like men."

Of course the event of the day was the dance. The ladies chose their partners, called for them, took them to supper and—well, the lights were out when supper was over so the reporter did not see the grand finale.

As in ordinary gatherings it is customary to describe the costumes of the ladies, it would seem as though a short sketch of some of the most striking costumes among the gentlemen is proper on such occasions as this.

There were so many in attendance that only a few can be given, but we hope those who are forgotten will pardon our omission and attribute it to "lack of space."

Probably the most striking costume of the occasion was that of J. K. Wilson. He was becomingly attired in a shirt waist and linen trousers, hair done up in a cue and artistically draped over a copy of "Death; The Meaning and Result," which reposed gracefully on the top of his head.

Lafayette Todd appeared in a high collar and necktie; store clothes.

C. E. Winans wore a materialized suit with lace in the collar. A. Normann was clothed with dignity.

Earle Keeler wore a pair of white duck trousers and a Washingtonian manner.

F. R. Day wore a yellow flower and a shirt waist. On his breast was an immense diamond, surmounted with the following inscription in neatly emblazoned gold letters, "Bangs Sisters, Spirit Portrait Artists."

A. B. Gaston wore an elegant tailor made suit and a smile. Hair combed.

A. C. C. Pfuhl was clothed with the stars, while Dr. G. D. Keeler wore a suit of "Chicago hand-me-downs" artistically ornamented with a deck of cards.

Francis Edgar Mason was elegantly attired, his apparel being trimmed with the advance sheets of his forthcoming book, "Daddy Gander." His activity was noticed everywhere and the effect of the evening will cause an immense advance sale.

Jean Reed was simply but neatly attired with a perfumed handkerchief and a pair of eye glasses.

W. E. Hart wore a pair of pointed shoes and a distinguished air. Hair parted in the middle and arranged a la trumpet on both sides. He proudly bore the following legend: "Light of Truth Message Department, \$1.50 per year, invariably in advance. Call at the Pond cottage and leave your subscription."

J. F. Witheral wore a suit of clothes, a bland smile, had his hair banged, a trunk in his hip pocket and a grip in his left hand.

The band came in for its share of attention. Ernest Gerdon declared that his "bow" was the greatest "draw" of the evening, which claim was denied in second tones by A. W. Damon, while Mr. Snyder sang the praises of his "viola." During the discussion Messrs. Bush, Brown, Miller and Kerr "blew" for their favorites. Lou Lord was quiet during the early part of the discussion, but when his time came he remarked sotto voce that with the aid of his "double bass" and a box of pagoda candy he could "draw" over all of them. The situation was getting serious when a great noise attracted their attention to Harry Holby, and they all agreed that his red necktie "beat the drum."

THE WILLING WORKERS.

"The Willing Workers" have been mentioned in these columns. It is a society of ladies and they have been working for the camp during the present session.

Through their exertions about \$300 have been raised for the purposes most needed, although there is a decided opinion among many of them that the money should be used as a nucleus for a library building.

The following is the

BY-LAWS.

In accordance with arrangements, executive committee met July 18, at the residence of Mrs. Burnham.

Moved by Miss Langton, seconded by

Miss Emory, that the new society be designated "The Willing Workers," an auxiliary of the C. L. F. A.

The following preamble was endorsed:

Whereas, We, the undersigned, believing that "union is strength" and by combining all our forces, we can then yield a power such as we are unable to do while in a disorganized state, hereby desire to form ourselves into a society to be known as "The Willing Workers," for the purpose herein set forth.

A.—To unite together ladies as active members and gentlemen as honorary members, on a yearly payment of 25 cents.

B.—The purpose of this society is to assist the C. L. F. A. in improvements in any way suggested by said society.

C.—The officers of this society shall consist of president, vice-president, second vice-president, third vice-president, secretary and treasurer. The election of said officers taking place yearly on the fourth Thursday of July, at Lily Dale, N. Y. at the close of the afternoon service.

D.—The treasurer shall give bonds in the sum of \$500.

DUTIES OF OFFICERS.

SEC. I.—It shall be the duty of the president to call all meetings, to preside and maintain order at all business meetings; to sign all orders drawn on the treasurer, and to have a general oversight of all business of the society.

SEC. II.—In the absence of the president the first, second or third vice-president shall either fill or see that the duties of that officer are filled.

SEC. III.—The Secretary shall conduct the correspondence of this society and keep records of all important business transactions; also shall keep a record of all financial matters connected with the society.

SEC. IV.—The treasurer shall take charge of all money and property belonging to the society, and shall pay out all money only on order signed by the president and secretary.

SEC. V.—

THE ORDER OF BUSINESS.

Reading of the minutes of previous meeting, reports of committee, reading of communications and bills, unfinished business, new business, the good and welfare of the society.



THE SUNFLOWER extends its thanks to the visitors at Lily Dale for the very liberal patronage extended to it this season. During the camp session we received four more new subscriptions than we did renewals and this was done entirely without solicitation on our part. We now have a larger subscription list than we ever had before, 223 new names going on the subscription list for this number of the paper. The greater proportion of our subscriptions that expire September 1 have been renewed; but if your paper has number 60 on the address slip, yours has not been and we would appreciate a prompt renewal. Remember that we stop ALL subscriptions at the expiration of the time paid for, if not renewed, and renew promptly so as not to miss a number.

FOUND.

A breast pin. Persons claiming the same can secure it by describing the same and paying for this notice. G. W. Baillet, Lily Dale, N. Y., Aug. 24, 1901.



Jennie Hagan Brown.

The Sunflower,

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SEE WHAT THEY SAY:

APTOS, SANTA CRUZ CO., CAL.—Dr. J. S. Loucks, I will for your own good and the good of humanity, try and give you a truthful statement of my case, chronic catarrh of the bladder and Bright's disease of the kidney and diabetes, and a general weakness and exhaustion of 12 years standing, for which I had employed six different and best magnetic doctors, and paid out two (\$200) hundred dollars for electric belts and batteries and kidney pads, and I had employed some of the best doctors in the United States, and when you commenced doctoring me, I was worn off that I had ever been. The ulcers in the neck of the bladder had eaten through into my bowels and also through outwardly in two more places and the water would pass off through each place instead of passing through the natural passage, and every time it did it nearly killed me, and no language can tell what I suffered, and I can't express my gratitude for you and your band for curing me, for I feel that I am entirely cured, and you have done it under the most unfavorable circumstances, for I had to work when I should have been in bed, and truly, I am your everlasting friend and well-wisher. J. F. WINTERS.

Mrs. E. M. Strozio of Wills, Texas, in her letter, August, says:

Last September I wrote to you after I had tried two eminent physicians. They both told me I would have to undergo an operation, but I wrote to you and took two months' treatment and got entirely well. Thanks to your skillful treatment and cure."

CASTINE, MAINE.—Dr. J. S. Loucks, My Dear Sir: You must be surprised at the number of letters from this place and Castine. It all comes through my daughter-in-law and myself. She had undergone two operations and had given up to die. By impression I advised her to try you, after a great deal of persuasion, she consented, and today she is a picture of health. You can have no better add in Castine. Sincerely Yours, S. D. GRAY.

Postmaster at Harborside, Maine.

March 1, 1901.

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MOSES HULL

says: "That is quite a book. People ought to be interested in reading it." You can get it free. See page 6.

DEATH;

THE MEANING AND RESULT.

BY JOHN K. WILSON.

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MYSTERY.

BY BELLE TAYLOR.

How the flower grows
Nobly knows
But the life that is hid in the heart of the rose.
The bird as it sings
Stretching its wings,
Tells of the life at the heart of all things.
Freedom and love
Come from above.
All nature exults in the truth that they prove.

Then why should man
Do all that he can
To change and degrade God's beautiful plan?

Gladness and mirth
Would fill all the earth,
If each soul would awake to a sense of its worth.

Beauty and bloom
Would banish all gloom,
If the life that is in us could rise from its tomb.

We only can know
How all things grow,
When we thrill to the touch of the infinite flow.

Stand where thou art,
Do well thy part,
And cherish the life that is hid in thy heart.

Then shall thy life
Be free from strife,
And gather the joys with which nature is rife.

Gladness and song
All the day long
Shall reign where is now only sadness and wrong.

God knoweth best
How to give rest,
And strengthen the hope He has placed in thy breast.

BELLE TAYLOR.

TODAY.

Each morning is a fresh beginning. We are, as it were, just beginning life. We have it entirely in our own hands. And when the morning with its fresh beginning comes, all yesterday should be yesterday, with which we have nothing to do. Sufficient is it to know that the way we lived our yesterday has determined for us our today. And again, when the morning with its fresh beginning comes, all tomorrows should be tomorrows, with which we have nothing to do. Sufficient is it to know that the way we live our today determines for us our tomorrow. Simply the first hour of this new day, with all its richness and glory, with all its sublime and eternity-determining possibilities, and each succeeding hour as it comes, but not before it comes. This is the secret of character building. This simple method will bring any one to the realization of the highest life that can be even conceived of.

This brings such a life within the possibilities of all, for there is no one, if really in earnest and if he really desires it, who cannot live to his highest for a single hour. But even though there should be, if he is only earnest in his endeavor, then through the law that like builds like he will be able to come a little nearer to it the next hour, and still nearer the next, and the next, until sooner or later comes the time when it becomes the natural, and any other would require the effort. In this way one becomes in love and in league with the highest and best in the universe, and as a consequence the highest and best in the universe become in love and in league with him. They aid him at ever turn; they seem literally to move all things his way, because, forsooth, he has first moved their way.—"In tune with the Infinite."

ASPIRATION OF THE SOUL.

There is a prayer which no words can utter, there is a sermon no lips can preach, a service which never assumed a form. It is the aspiration of the soul, the power of a dedicated life, the presence of quickening love. When that power speaks through the soul, although it finds no utterance in words, it reaches far and wide. When that power speaks, all men and women of whatever creed, listen. When that power speaks, there is no question in regard to the effect of one's doctrine, no doubt whether one shall be provided with daily bread. Obstacles vanish, persecution ceases, critics are silenced, all the world gives ear.

For, when that power speaks, the spirit speaks, too.

My friends, the spirit really lives. It is here. It knows our needs. It can conquer all things. Only seek it. Only dedicate your souls to its spontaneous revelation.

We must live a simple life if we would be thus quickened. There must be ample time for unpremeditated listening. There must be measureless unselfishness.—*Horatio W. Dresser.*

THE DUTY OF KEEPING CHEERFUL.

It may be that some enthusiastic and laborious German statistician has already accumulated figures bearing upon the question of length of life and its relation to the enjoyment thereof; if so, we are unacquainted with his results, and yet have a very decided notion that people who enjoy life, cheerful people, are also those to whom longest life is given, says the *London Lancet*. Commonplace though this sounds, there is no truth more commonly ignored in actual everyday existence. "Oh, yes, of course, worry shortens life, and the contented people live to be old," we are all ready to say, and yet how many people recognize the duty of cheerfulness?

Most persons will declare that if a man is not naturally cheerful he cannot make himself so. Yet this is far from being the case and there is many a man who is at present a weary burden to his relatives, miserable through the carping care of some bodily ailment, perhaps, or some worldly misfortune, who, if he had grown up into the idea that to be cheerful under all circumstances was one of the first duties of life, might still see a pleasant enough world around him. Thackeray truly remarked that the world is for each of us much as we show ourselves to the world. If we face it with a cheery acceptance, we find the world fairly full of cheerful people glad to see us. If we snarl at it and abuse it, we may be sure of abuse in return. The discontented worries of a morose person may very likely shorten his days, and the general justice of nature's arrangement provides that his early departure should entail no longer regrets. On the other hand, the man who can laugh keeps his health, and his friends are glad to keep him. To the perfectly healthy, laughter comes often. Too commonly, though, as childhood is left behind the habit fails, and a half smile is the best that visits the thought-lined mouth of a modern man or woman. People become more and more burdened with the accumulations of knowledge and with the weighing responsibilities of life, but they should still spare time to laugh. Let them never forget, moreover, and let it be a medical man's practice to remind them, that "a smile sits ever serene upon the face of wisdom."—*Magazine of Mysteries.*

A SUGGESTION.

If a worrying person will keep a small memorandum book and carefully jot down the things he frets and worries about in advance of their happening he will be surprised, in looking over it after a lapse of time, to see how needless were the grounds for anxiety and apprehension. Try this you worriers about whether it will rain or not tomorrow, or whether you will get this or that next week, or whether this or that calamity will happen. By keeping a book of future fatal happenings one will discover that about all such matters either do not happen at all, or if they do happen, the event brings some unexpected joy.

All the events of life are necessary to a higher development. The common task is a round by which we climb to glorious achievement. The ladder which leads us to perfection is made up of small events and small victories. In the economy of life nothing is useless and nothing is wasted. Everything in its place is the best thing for that place. Life is a law, not an accident.—*A. J. C. Norris.*

He who criticises or condemns any religion or belief is very narrow, bigoted and intolerant, and is not near God; he lacks spiritual enlightenment.—*A. Yogi.*

MINNESOTA STATE SPIRITUALIST CONVENTION.

The Fourth annual Convention of The State Spiritualists Association of Minnesota will be held in the First Unitarian Church, corner of 8th street and Mary Place, Minneapolis, Minn., Sept. 6 and 7 and 8.

An excellent program has been prepared, the principal speakers being Mr. Geo. W. Kates, W. F. Peck Geo. P. Colby, Will J. Erwood Mrs. C. D. Pruder, Mrs. Lowell, Mrs. Shaft, Mrs. Carrie Tryon, Mrs. E. A. Sauer and other local mediums and speakers.

Lunch will be served in the dining room at the close of the morning and afternoon sessions by the Ladies' Auxiliary.

SALE TABLES.

It is hoped that delegates and visitors to the convention will make a point of visiting the sales tables conducted by the Ladies' Aid and Young Peoples' Societies.

R. R. RATES

See rates governing State Fair week in State of Minnesota.

IMPORTANT.

All persons interested in promoting the cause of Spiritualism are urged to contribute any money they are able to give, or become personal members of the State Association of Minnesota. Personal member's fee, \$1.00 per annum. This will entitle holder to all meetings during convention and one vote on each question before the house.

During business sessions of the convention a portion of the church will be reserved for delegates and personal members who are requested to present tickets to ushers who will conduct them to their proper places.

SPECIAL RATES TO DELEGATES.

Headquarters for the convention, Hotel Richmond, Corner Ninth St. and Nicollet Avenue.

A large attendance is expected. Parties desiring further information or program should address the secretary, C. E. Griffith, 1560 Hennepin Ave., Minneapolis, Minn.

THE GOOD TIME COMING.

There are better days coming to this old world of ours.

There are better days coming 'tis true, When the earth and its people will have a new birth,

There are better days coming to you.

Old systems will pass like snow in the spring;

A new heaven and earth will appear. The people will rejoice and in gladness will sing

To know their salvation is near.

Salvation from bondage, salvation from wrong,

When people shall worship their God. Instead of their idols, of self and of gold;

But such souls must pass under the rod.

Affliction must come to teach them the truth,

And the truth will make them free, For now they are blinded by the glitter of gold,

But in time will be made to see.

That whatever men sow they must surely reap,

'Tis God's eternal plan

That salvation can only come to us Through saving our fellow man.

—W. A. Mc CRAY, Spring Creek, Pa.

TWO SIDED.

In the Boston Herald of August 3 was a cartoon that is calculated to open the eyes of even a Roman Catholic. The picture is entitled "Really" and represents a friar, and an applicant who wishes to live a holy life. The following dialogue is under the picture:

"So you desire to enter the monastery?"

"Yes father."

"Have you ever realized what privations one must endure in such a life?"

The monk is as solid looking as a butcher, or bartender, and is pictured sitting beside a table with dishes upon it which gives the idea that the religious gentleman thinks a good deal more of his stomach than he does of his pious duties.

The applicant is a cadaverous individual whose body appears as though only spiritual blood coursed through its arteries.

The moral of the artist's satire does not need pointing out. The monk fills the chair in which he is sitting and even overflows it, which shows that he enjoys enduring "privations" such as are found in the monastery.

This is a fertile field for a daring mind and we hope that the Herald's artist will expose other frauds of Roman Catholicism.

—Boston Investigator.

BOOKS AND PAMPHLETS

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A \$1.50 BOOK FREE. Don't Fail to Read About It. Page 6.

A JUVENILE OPINION OF CHRISTIAN SCIENCE.

Since Ma got Christian Science us kids is dead in luck. No hot old mustard plasters upon our chests are stuck; She never puts on ginger upon the stove to boil, Nor doses up us children with that Old Castor oil. She just says: "Look here children no need for you to squall. You think your stomach's aching. There's no such thing at all."

Since Ma's got Christian Science she doesn't use a whip To punish us, but simply puckers up her lip. And thinks and thinks right at us until she goes near blind. And then she says she's whipped us by whipping in her mind. That is the absent treatment, but any one can see. That it don't make connections with such a Ley r s n e But Pa—now he's different! When he's at home he'll say: "You children best be careful not to be bad to day." You bet we are careful 'cause Pa he says that he Will give us switchin' science hot from the willow tree. And as for absent treatment, why he says with a wink: "I'll tend to all the switchin'—Ma can stand and th n l."

—The Iconoclast.

LETTERS ON SPIRITUALISM

Editor The Reporter:—Allow me to state the following facts: Genuine mediums never call up spirits to communicate with the sitters in seances. They have no power nor means of calling special spirits at will. They are simply the channel, wires, telephone, or means, by which intelligence communicates with intelligence. They do not dictate who shall or shall not communicate with a seance sitter. Like attracts like. If you go to a seance under assumed names, with lies on your tongue and in your heart, no matter for what purpose, you simply make it impossible for truth-loving spirit friends to accompany you to the seance room. You therefore get what you took with you, fraud and deception. When you go in a wrong spirit you attract liars and frauds from the spirit world to you. Affinity attracts affinity. The medium is not responsible for this. It is a law of God and nature, and everywhere and everyhow that law is inviolate and unalterable. The facts of Spiritualism are not disproven by investigators who go to seances in the spirit of the two late investigators who report unfavorably. They only succeeded in proving that they went to investigate in a wrong spirit. Such men as Sir Wm. Crooks, F. R. S. D., Sir Russell Wallace, F. R. S. D., Rev. Heber Newton, Episcopal church, N. Y., Dr. Lyman Abbott, the late Rev. Philips Brooks, Bishop of the Episcopal church, and thousands of the clearest thinkers and cleverest men in the world today, after years of investigation of a scientific character, pronounce the facts of spiritualistic phenomena true, and as any one can know if he will read their sworn testimony. The assertions and assumptions of the Rev. Dean Ridley only prove his entire ignorance of the whole subject. I venture to say he never attended a seance in his life—as an honest investigator. He has studied evidently only the teachings of ossified orthodox on the subject. Prove all things. Hold fast that which is good, is a safe injunction to follow.

Yours,

J. K. CRANSTON.

P. S.—In writing as I have done, I am simply contending for honesty, truth and principle and am not thrusting at any individual in particular. I have no word of blame for the ignorant and superstitious who want to know the truth, nor their crude way of investigating. I simply point out necessary conditions in order to successfully investigate.

J. K. C.

Editor The Reporter:—In your paper of August 13th I read with considerable interest, a sermon from the Rev. Mr. Ridley on Spiritualism. I think, giving the subject such publicity as he does, speaking on it from the pulpit, and the sermon afterwards being reported in the newspapers, is a mistake, in-as-much as it defeats the object for which he intends the sermon, for it will give rise to a great many more inquiries from parties not particularly interested until they read his sermon. It is a well known weakness of humanity that where they are advised not to go is the place they will attempt. From the tone of Mr. Ridley's sermon, he undoubtedly has never made any investigations regarding Spiritualism. There is no reason why a quiet investigation regarding Spiritualism should produce any evil or do any one any particular harm. He speaks of the delusive and dangerous errors of modern times. There may be errors in modern times, but there is also advancement and the advanced thought of the time is the proper study for every intelligent man, let it be Spiritualism or anything else of a religious or scientific nature.

He quotes several passages of Scripture against those that love darkness and against Spiritualism in general. If he would be willing to take the trouble and thoroughly investigate the matter and read up in Spiritualism a little, he would find there are as many passages in the Holy Writ to support the stand they take as he can possibly get to support his statements.

I might inform him that all spiritual phenomena is not done in the dark, and had he taken the trouble to investigate it, he would have learned this fact. The writer is not a Spiritualist, but he has been investigating it so long and has taken such a deep interest in the phenomena, that he has come to consider it a development of faculties lying dormant in every man, woman and child, and due to that and not to spirits at all.

Some fifteen years ago, a reverend gentleman who now holds a high and exalted position in the city of New York, was approached by members of his congregation as to the possibility of communion with departed ones. At first he spoke in the same manner as the Rev. Mr. Ridley, but so many intelligent members of his congregation approached him on the subject he concluded that they had a right to ask him as

their pastor for answers to questions of that kind, and not being in a position to answer them, he determined to set to work to investigate, and his investigations extended over twelve years. In the meantime he advised with his congregation to be careful and not trust too implicitly in the information they were getting and he would try and in time have answers for their question. At the expiration of twelve years he wrote a book entitled "Psychic Facts and Theories," at the same time stating that after all his investigations he had not been converted to Spiritualism, but he did believe it was possible for the living to commune with the dead. Instead of taking hold of the subject in this way, the Rev. Mr. Ridley states that the whole thing is a delusion and a snare and designed to lead astray persons of weak minds, and he is greatly surprised that any intelligent person should give it a moment's consideration as it is only a device of the devil. (Is he sure there is such a being?) This is a bold assertion from the reverend gentleman without having investigated the matter at all and altogether different from what the other reverend gentleman did for the sake of his congregation. When he says it is a delusion and a snare, would he deny that our Master and Elder Brother was seen after he was crucified?

He also states in his sermon that it is almost a sacrilege to trespass on such grounds. Admitting that it is possible to commune with the departed ones, how can it be a sacrilege or how can it be wrong to do so, for if it is true that those who have passed away take an interest in those that are living, would it not have a beneficial effect on the conduct of those that are on earth. How could a son believe in his heart that his mother was looking over and watching all his actions, be guilty of an offence that would cause her pain?

The writer is not a Spiritualist, but years ago made up his mind he would never listen to the principles spoken against or denied by parties who had never given it investigation, without defending them.

Yours,

NOT A SPIRITUALIST, BUT SEEKING TRUTH.
—The Reporter, Galt, Canada.

MIND.

WRITTEN FOR "THE SUNFLOWER."

Of the mind Divine, do you have the faintest conception? and do you realize that this Divine fire is incarnate in each and all of the human family?

Do you even dimly comprehend the immensity of the trust given you?

Do you ever weigh and analyze this gift divine? Nay, not so. Not one in ten thousand of mortal mankind know whereof we speak, or dare to reason concerning it, because foresooth, they might be led astray; they might wander from the beaten track and be lost midst the mazes of the wonderful labyrinth of mind force.

Perchance very many fail if they seek to know, because of unused powers, latent so long that they are well nigh dwarfed, thus unable to grasp the deeper problems of thought that might open up for him grander vistas of supernal beauties than he ever dreamed of. But we digress. Mind is the product of the God power, partakes of, is a part of and co-existent with the eternal entity.

Perverted mind is of the material, rancorous and defiled because of prenatal conditions and of physical environments.

Rebellious and libelous mind is not of the divine element, but symbolic of material manifestations.

The mighty cyclone sweeps all before it in vast devastation, so does like conditions of mind eliminate the light of truth and plunge all in total darkness.

These conditions of mind should be averted and can be controlled and eradicated when proper effort is made for spiritual unfoldment. You know not the gift divine within you until you turn your eyes to the light set within the chambers of your soul, and strive to make that spark more luminous. Uplift your hearts, oh mortal men, and feel the strength-giving elements pour in upon you.

This work cannot be done for you. You alone can arouse your latent faculties and lift your spiritual being into the light of Divinity.

Could you perceive the advantage gained through such effort, you would never fail to reach the goal. The loss of this effort is irreparable. Not because of annihilation or lack of the power to progress, but because of the impossibility to recall or regain lost time. This will be apparent to you through all the coming time.

And now, to those whose environments have precluded the power to advance as they otherwise would, I desire to give a word of cheer.

Take heart, for the glad angels do attend you, and will aid and stimulate you to rush on into the unexplored realms of thought for wisdom, power and strength to repair the lost energies and lost opportunities that should have been yours by birth-right while still in the material sphere. These lessons are constantly being given to those cut from the parent stem too early in self-existent life.

But to those who wilfully flitter away life's passing hours, we bring our words of censure. Study the divine principles of nature, delve deep into the scientific problems yet unsolved by the minds of mortal man, reason well concerning each seeming solution given, and remember that the half has never been told.

You live in a progressive age. Bear in mind that yet greater problems are before you, and you should fit your minds to comprehend and utilize the knowledge you are to gain.

If you strive to develop your spiritual perceptions, you will be aided and abetted on every hand. Into

(Continued on Page 5.)



J. K. WILSON,

Author of "Death, the Meaning and Result."

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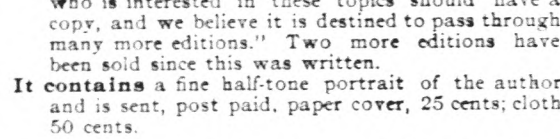
The Liberal and Spiritualist Press, in noticing the fourth edition, said in substance: "We are in receipt of the fourth edition of 'Mediumship,' by W. N. Bach. The fact that it is in its fourth edition is sufficient proof of its value. Every person who is interested in these topics should have a copy, and we believe it is destined to pass through many more editions." Two more editions have been sold since this was written.

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MIND.

(Continued From Page 4.)

your receptive faculties will new thought be poured, and you as well as your fellow man, be enriched by the product thereof.

As to the continuity of life, disabuse yourself of the fear of annihilation. For the divine force within is imperishable and exists eternally, and from material life on into spiritual reality as personal identity, thyself and no other, recognizable and endowed with all the divine graces, according to harmonious development.

Of our heavenly home much has been said, yet the realities thereof are unexplainable to mortal mind still clothed with the material.

Now friends open up the windows of your soul and let the light of understanding drift in upon you, like the light from the sun, warms and enriches your physical life.

Let your reason hold sway and bring to your comprehension broader views of all existent forces. Thus will you be fitting yourself to understand and utilize the coming lessons of life.

Shall we linger longer by your side? Shall we enable you to catch glimpses of the invisible realms where spirit alone holds sway?

Shall we fill your very being with the knowledge of the presence of your loved ones gone from the material life?

Aye, we catch the thought going out from many minds, where, oh, where are my loved ones?

Just here. Friends come within your aura at you call, longing to tell you of their free life and of all the wondrous beauties of the spiritual realms, where love rules and conquers all.

Inspirationally,
MRS. F. A. PROSSER,
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LETTER FROM LILY DALE.

A Meadville Man Tells Some of the Phenomena He Has Witnessed at Lily Dale.

I thought perhaps the many readers of the *Tribune-Republican* would like to hear from this beautiful camp, Lily Dale, and of some of the phenomena of which I have been an eye witness. The first I will relate is a message, or communication, which was given to Judge C. D. Clark of Willoughby, O. Judge Clark had in his possession a pair of slates that had been riveted together before he left home. After he arrived at this camp he prepared a letter at the hotel where he was stopping. He took six sheets of tablet paper, which had the hotel address on, and wrote on one sheet the name of a departed son he wished to hear from, and put them in one of the hotel envelopes, sealed the envelope, took the envelope and slates to the Bangs Sisters' cottage and engaged a daylight sitting. He had his riveted slates with him, which he was told to place on the table, and to put his sealed envelope between two of the Bangs Sisters' slates which were lying on the table. By further direction he placed rubber bands around the slates which contained the envelope, then placed those slates on top of his riveted slates and held his hands on them.

One of the mediums laid her hands on the slates a portion of the time, when ready for the demonstration, and in a short time raps were heard on the slates, indicating that the communication was written. The judge then took the rubber bands from the Bangs Sisters' slates, in which he had placed his sealed letter, and found it gone. The mediums told him he would find the envelope inclosed between the riveted slates. The judge took the riveted slates to the office of the Association, procured a file and opened the slates in the presence of 100 people, I being an eye-witness to the operation. When the riveted slates were opened the judge's sealed letter was found between them, and the seal was unbroken. He opened the letter in our presence, and the papers were found written full, some on both sides, and done in ink. The communication was from his son. This entire demonstration occurred in the full light of day.

I also witnessed some portrait painting of both the living and the dead, made or painted on a canvas before my eyes, and the likeness completed in 15 minutes. In neither case was there any "subject" present, the medium having nothing to look at to make the picture from. In each case the picture proved correct likeness, the accuracy of the

pictures, in cases of departed ones, being very striking, as proven afterwards, by comparison with photographs.

The weather has been delightful with just enough rain to cool the air and keep the dust down. I could write of a great many things I have seen since I came on the grounds, but this letter is already long and I will close. But before closing I want to say that the lectures of J. C. Wright and Prof. Lockwood and others on science are very interesting and instructive.—S. J. Gibson in *Meadville Tribune-Republican*.

THE STORY OF A CROSS

TO GAIN A CROWN.

BY DR. M. JENE WRIGHT.

We begin with the first atom of all life which envelopes the child. All through gestation the frail object has to fight to live, to exist. The material coverings many times is stripped from the rebudding ego by unwilling motherhood and is forced back to wait for a better opportunity to advance on its unfolding mission.

Ignorance of child culture by the mother, vitalizing by the father, has caused the retarding pure scientific growth of the ego. It is true the ego must meet and pay all its debts contracted in a former life path before it can advance to a higher evolution. But if the body inhabited could be more pure, more clean, when they enter it, how much suffering would be eliminated from the human pathway.

There are two egos in one body.

First:—The spiritual or expanding ego.
Second:—The material ego given by the parents in the garments that cover the tiny speck of divinity. Human nature in its ignorance condemns the man spiritually when he is just as innocent as yourself. He did not make the shell he floats around this earth in, you made it for him, and he is forced to submit to the indignities of materiality to grow godly.

If the ego had better environments, better building material, man today would not still be groping in darkness, doubt and despair.

Natural knowledge lights the material man, but gives not one ray to the spiritual man. No, his house is not made by hands, but rests suspended in the heavens, with possibilities to reach ever out and on. His life is always pure, always good; atom by atom of light he attracts to himself until the perfect man is evolved.

Spirit does not dwell in the body but suspended above it extracting the rays as it flows from the human structure. If the home they temporarily dwell in is going to decay, then little is derived from it to aid and sustain the ego. Therefore, it, the material body, crumbles, and you see it no more. But the life, the soul, the spirit still lives, waiting for another round in the great plan whereby he may once again re-enter or attract the forces to build to sustain it.

God is not resident in man, neither is spirit, but it shines in and through him the same as the sun shines in the forest, warming and vitalizing as it goes. Thus man is eternal and cannot sin, yet needs the thorny path to bring out the latent forces which dwells in him.

Sorrow ripens the human heart the same as the sun ripens apples, and the heart which cannot outlive sorrow is like the unripened fruit that falls to the ground and decays, because there is not enough vitalizing spirit life in him. We do not stigmatize him a coward or weak; no, his elder brother, the spirit, has not yet gained a footing strong enough to lift him above the darkened path. But nothing is lost, that same broken hearted man or woman will rise, take on new courage and once again take up the warfare of life and conquer in the end.

The man with a calm, quiet environment, a healthy body, who can say thy will, not mine be done. To him life has been previously tested, many, many times, until his whole body is permeated, saturated with the rays of his spirit ego. And when he finds his spirit mate, together they travel through this planet, together they pass out and on to more beautiful shores, and, as they go, their soulful farewell rings out in the midnight stillness.

Fear not, my brother, my sister; once I was as you now are, but through the thorny paths of disappointments, contentions, I have arisen to the harmony of love and peace.

The crown is a little to the right. In time I will reach it, and so will you.

Bre'r Jasper's "Sun-Do-Move" Sermon.

The recent death of the Rev. John Jasper, the eccentric colored minister, calls to mind the famous sermon which he delivered in hundreds of pulpits and lecture halls North and South.

This sermon, was first preached twenty years ago to prove that modern astronomy is all wrong, and that the Ptolemaic, non-heliocentric hypothesis is the correct one, although Brother Jasper did not state it in just these terms.

The sermon, now given by "Town and Country," is based on the text, "The Lord is a man of war; the Lord is his name." (Exodus xv,3).

Beginning with Genesis, and going through to Revelation, he collected an array of testimony formidable enough to decide decisively any ordinary question of pure theology according to the received methods of Scriptural exegesis. He felt absolutely sure that the Bible was correct in saying that the sun moved around the earth, and that the latter is not a ball. His peroration was as follows:

"Bredren, ef de Bible say de sun rise an' set, den it do rise an' set! An' how ken it rise an, set ef hit don' move?"

"In de tenth chapter o' de book o' Joshwy, an' de twelf, thirteenth, an' fo'teenth verses, dar is proof strong enuff fer us all. De Lawd said, 'Sun, stand thou still on Gideon, and thou moon in the valley of Ajalon. And the sun stood still and the moon stayed until the people avenged themselves upon their enemies. And there was no day like that before it or after it.'

"Bredren, ef de sun stood still once when 'twas a-moven' an' den stahted to movin' ergin hit is a movin' now! Dey say de earth am roun': Dat ain't so, bredren; it can't be so, for the book of Revelation, chapter vii, verse 1, read: 'And I saw four angels standing on the four corners of the earth.' An' now, bredren an' sisters, we is livin' on a fo'-cornered earth; an' ef de earth is got fo' corners, how in de name o' Gawd

ken it be roun'? Ef de worl' is roun' an' turn over ev'ry night, how we hol' on? Is we got claws on our feet like wood-peckers."

—Literary Digest.

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The Bible gives them in Three Different Places and in Two Entirely Dissimilar Forms and it contradicts every one as positively as it gives it. In other words, the same Power that gave the Commandments gave others exactly to the contrary and rewarded those who followed the Commands that were contrary to the Ten.

THE FOLLOWING EXAMPLES WILL ILLUSTRATE THE POINT:

"Thou shalt not kill." "Cursed is he that keepeth back his sword from blood." "Thou shalt not steal." "When ye go, ye shall not go empty; every woman shall borrow from her neighbor jewels of gold and ye shall spoil the Egyptians." "Thou shalt have no other gods before me." "See I have made thee a god to Pharaoh, and Aaron, thy brother, shall be thy prophet; and thou shalt be to him instead of God." "Honor thy father and thy mother." "The sons shall eat the fathers in the midst of thee." "A new Commandment I give unto you, that ye love one another." "If a man come to me and hate not his father, his mother, he can not be my disciple."

Dozens of similar quotations are made, giving chapter and verse. The two forms are given side by side for comparison.

THE TEN COMMANDMENTS ANALYZED

is not written in a spirit of antagonism or levity. Christian clergymen have made certain claims and honest investigation will prove them true or false. If the Bible is better than the other "sacred books," we want to know it; if not, if it gives us Commandments to follow and then orders exactly the contrary, we want to know that too.

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LILY DALE, N. Y., SEPT. 1, 1901.

60

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SUNDAY LAWS UNCONSTITUTIONAL.

One of the most encouraging signs of the decay of compulsory religious observation is given in the case of Dorsey Nichols, of Walla Walla, Wash.

It seems that Mr. Nichols is a Seventh Day man and keeps Saturday as his Sabbath. Then he had the hardihood to claim that he had a right to keep his store open on Sunday. As a natural consequence of the intolerance, he was arrested but the Judge of the Superior Court decided that Sunday laws, as applied to business that does not injure, are unconstitutional. He upholds "the law as applied to saloons, as they are a natural evil; but as applied to legitimate business they are clearly unconstitutional."

This is one of the first entering wedges and now the constitutionality of the law must be settled by the Supreme Court. While the lower courts are not a final arbiter, they have much to do in shaping the decisions as the opinions of these judges will always call out some thoughts and laws that would otherwise remain dormant.

Sunday is clearly a day that belongs to the people. It does not belong to any sect. As St. Paul says: "Allow no man to judge you in meat, drink or concerning Sabbath days." We want a day of rest. That is a day that is set apart from the ordinary walks and vocations of life and if that is not taken away from us by religious bigotry, the world will be better for it.

The Puritan Sunday never made a convert to good. It caused the opposite effect. Sunday labor condemnation does not come properly from a man or woman who sits in the cushioned pew of a church or reclines on an upholstered lounge while the servants are working to keep horses clean, wait until church is out and cook meals for the "religious" individual.

A few such decisions will cause a decided change.

THE KORESHIAN COSMOGONY.

"What is there to be gained by printing such false claims as the 'Korshian Cosmogony?' The most simple things of nature prove that you cannot have a plumb or level without doing away with gravitation. A post plumb at 6 a. m. with a straight level line North or South with one at right angles East and West, will be plumb at 12 o'clock. The East and West line will be plumb and the post level if the globe revolves in 24 hours. A drop of water is convex. Any body of still water is the same. You cannot see an object ten miles across a body of water, with the most powerful glass, if not more than four feet high. There is no proof, and never was, that any Jesus of the Christian Era ever existed.

ORANO."

THE SUNFLOWER does not say the earth is a hollow globe, flat, or round, good brother. The fact of the matter is that we have been too busy farming — that is raising SUNFLOWERS — lately to

make any experiments and we are satisfied to take some one else's word for it who has more time and ability along these lines of investigation.

But you should remember one thing: We have not yet reached the ultimate of knowledge. Perhaps Korsh is right. We have a great many arguments in favor of a round earth, but Korshianity has a number of experiments that TO THEM prove conclusively that the earth is a hollow sphere and that we live in the center of it. While the writer does not believe it, it would not be safe to deny it.

You have read history and know that when the Copernican theory was advanced there was great objection to it as it was against accepted cosmogony, against the ideas of all the sages of the day. But today we laugh at a person who denies the sphericity of the earth. Possibly before we die we will laugh at our simplicity in believing what we now believe.

The world is the gainer by giving a hearing to all these ideas, especially when it is claimed, as in this case, that scientific measurements prove that instead of a straight line running out into space, it runs into the earth in a limited distance. This is the claim of the advocates of the Korshian Cosmogony. The management of the Pan-American had sufficient confidence in their claims to grant them a space for quite an exhibit in the Exposition. So, good brother, we will give a hearing to all. Because an article appears in THE SUNFLOWER, do not jump at the conclusion that it represents the thought or belief of the editor. Much that is published is directly contrary to his belief, but it takes all classes of reading matter to satisfy the patrons of the paper. The editor takes responsibility for editorial articles only. Others express their own beliefs. The last statement in your letter is one that will be contradicted by many, yet it is the belief of the editor.

RAFFLE FOR SOULS.

At the grand Raffle for Souls the following numbers obtained the prize, and the lucky holders may be assured their loved ones are forever released from the flames of purgatory:

"Ticket 841—The soul of the lawyer James Vasquez is released from purgatory and ushered into heavenly joys."

"Ticket 41—The soul of Mme. Calderon is made happy forever."

"Ticket 762—the soul of the aged widow Francisca de Parras is forever released from the flames of purgatory."

"Another raffle for souls will be held at this same blessed Church of the Redeemer on January 1, at which four bleeding and tortured souls will be released from purgatory to heaven, according to the four highest tickets in this most holy lottery. Tickets, \$1. To be had of the Father in charge. Will you for the poor sum of \$1, leave your loved ones to burn in purgatory for ages?"

What a travesty on intelligence when people can be induced to enter a raffle to secure the release of the souls of their dead from the torments of purgatory, and what a government that will permit such a thing as this "raffle for souls!"

We are continually getting new laws on our statute books to prevent fraudulent practices of all kinds, but in spite of this, no laws are made to prevent the frauds practiced in the name of the Christian religion.

A Spiritualist must not tell the future under penalty of being imprisoned. But a Catholic or Protestant preacher can tell all the blood-curdling stories of the future — prophecies, fortune-telling — and he is protected by the law in doing so and if he is disturbed in his act the disturber is fined for "disturbing a religious meeting."

Just think of the absurdity and the criminality of this practice of "raffling for the souls of the dead!" Suppose any person had the power of releasing the souls of the dead from purgatory or any other place, what a slander on the Most High to believe that such a method would prevail. While we can only pity the ignorance of the natives of Mexico who will allow such things to be done in their midst we must blame the heads of the Government for allowing such ignorant methods to prevail. President Diaz certainly knows better and his power could stop it.

But this is not all. Every Catholic in the world is morally to blame, is *particeps criminis* in the matter. It would not prevail unless sanctioned by the "Holy See." The Vatican must endorse this criminal method of procuring money. The "Holy Father," God's representative on earth, must endorse it, and as it is a principle of common law that "a principal is responsible for the acts of his representatives," God, Himself is responsible for the acts. If He permits it, then He must endorse it.

AMONG THE LATER BOOKS.

We fill orders for all Books reviewed in this column.

THE NEMESIS OF

CHAUTAUQUA LAKE.

The above is the title of the latest work of Hon. A. B. Richmond. It is historical, psychic and while it is written in the style calculated to make it a popular book for reading, it has the basic principle of fact behind it. It deals with the condition of affairs in the early days of settlement of the country surrounding Chautauqua Lake and describes locations and points of interest in an interesting and instructive way.

Early history of the settlement is always interesting. Each new locality has its traditions and its legends, especially in our country where such things were the riches of the Indian race. The struggles of the colonists, their battles with wild beasts and still wilder men are all calculated to make reading for the people. When put in the form of a psychic novel, it should be doubly interesting to Spiritualists.

The book deals with a historic character. His home was burned by the Indians, his family killed, with the exception of one daughter, who was taken captive, and he turned into the avenger, "The Nemesis of Chautauqua Lake." Friendly to all but those who had so grievously injured him, strong, honorable, and a dead shot with the rifle, he traveled the woods doing good to all friends and keeping his vow of vengeance against his Indian foes. Possessed of a strong psychic power, his penetration permitted him to gain many important advantages over those who sought him, and thus passed his life.

The book should be in the hands of all Spiritualists. Price, \$1.00 post paid. For sale at this office.

PHYSICAL AND SPIRITUAL EXPERIENCE OF MR. AND MRS. JOHN B. CHRISNEY.

is a book that has recently come to our hands. It relates the experience of the authors in coming out of the old into their new way of thinking. Born and reared in the Catholic faith, they were loth to leave it for something so radically different as Spiritualism was supposed to be. But the light from other spheres came to them and they were led to investigation through other me-

dioms, then through their own powers, and soon became convinced that there was much of good in it and they desired to bring it out.

Animated by this thought, they held circles, invited mediums to visit them, opened the doors in every way possible and invited their spirit friends to give them what was possible. After years of this investigation, they produced in book form what was given to them and put it out for the world to know. It is a book of great interest, especially to those who are just beginning the investigation of this phenomena and desire the fundamental facts. It can be had of the authors or from this office. Price \$1.00 postpaid.

THE ARENA

for September contains a number of interesting articles, the leading one being one from the pen of Prof. Herron, entitled "The Recovery of Jesus from Christianity." Topics of the times are ably discussed and much is given in the way of reviews of the latest books. Alliance Publishing Co., 569 Fifth Ave., New York.

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William E. Towne,

60-62* Dept. 3, Holyoke, Mass.

REMARKABLE CIRCUMSTANCE.

Mr. N. C. Arnold of Mount Morris, Livingston Co., N. Y., was in camp last week, coming here for the express purpose of consulting Dr. Dumont C. Dake regarding his wife's case, who was given up with a cancer. The doctor says he can cure her and will. Several years ago Mr. Arnold's cousin, Mrs. Whipple of Auburn, N. Y., was afflicted with fibroid tumor. Two well known physicians pronounced it natural cause, and that she was enceinte; Dr. Dake disproved it by successfully removing the tumor, much to her and friends astonishment. She is now in good health.

We were so pressed for space in our last issue that we omitted stating that Mr. J. Clegg Wright stated in his lecture that it was 17 years since Dr. Dake cured him, and that he would not now be here but for his skill. So the good work goes bravely on, and the genuine healer stands second to none in this great department of healing the sick and infirm.

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BY BEALS E. LITCHFIELD,

is a book of 486 pages. It is nicely bound in cloth and gold, with steel plate portrait of the author, and contains a remarkable narrative of communications and messages from the spirit world. The last 100 pages are devoted to a fine collection of poems, and the book is a regular \$1.50 publication. We send it only with a subscription to THE SUNFLOWER for one year, 50c, and 20c additional.

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"Leaflets of Thought Gathered From the Tree of Life," and The Sunflower one year, 60c.

The copies of these books will not last long. While they last you can get them as above.

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CORRESPONDENTS will please remember that THE SUNFLOWER goes to press and is mailed the day it is dated. In order to ensure insertion communications should reach us two days in advance and if of any length, earlier than that.

Estelle Fish Baillet is making a trip to Rochester and other points in the State.

N. H. Eddy has returned to Buffalo after an outing at Lily Dale. His address will be 142 Prospect Avenue.

Thomas Cross of England, lecturer, psychometrist and test medium, wishes to make some engagements for the fall and winter. Address 43 Baird street, Fall river, Mass.

"The Independent Association of Spiritualists, will open their fall and winter meetings on Sept. 8, with Mrs. Marion Carpenter, of Detroit as Speaker and test medium. We would like to correspond with platform test mediums and speakers who wish engagements for the fall and winter months, as we are in need of same to fill our dates. All correspondence promptly answered."

HENRY LYNN, Secy.,

132 Illinois st. Toledo Ohio.

S. C. Fenner of Philadelphia Pa. Inspirational lecturer, platform ballot-test, and trance medium, will conclude a two months engagement with the Toronto, Spiritual Association, Toronto Canada, on Sept. 1st. For future calls during the fall and winter months he can be addressed S. C. Fenner, care Mr. Jno. E. Taylor, 418 Yonge Street, Toronto, Canada.

Mr. Walker, writes from Toronto: "I enclose you a clipping from the Daily Mail. It may be gratifying to know that the meetings are being well attended here in spite of the hot weather. Victor Wilde and S. C. Fenner are both holding meetings."

Dr. Louis H. Freedman, the Australian Healer, is open for engagements to lecture on Spiritualism and give public demonstrations of healing, within 200 miles of Lily Dale. The Doctor and his wife, who always accompanies him, are good musical entertainers and Mrs. Freedman is also a good private test medium. Terms reasonable. Address, Lily Dale, N. Y.

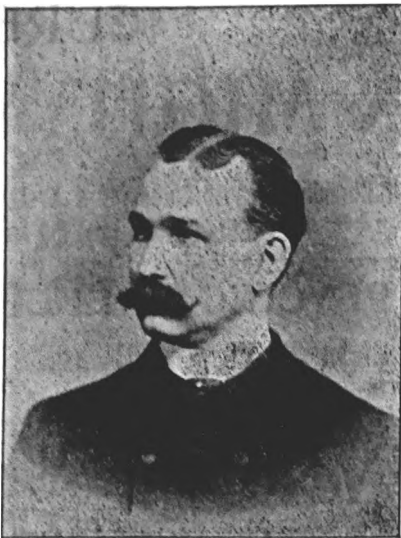
The Spiritualists of Wisconsin are having a campmeeting in a park overlooking the city of Wauwage. This park is owned by the Spiritualist Society of the city, which also owns two lots and a temple of their own. This is an ideal spot for a permanent camp and it is to be hoped that the Wauwage Society and the State Association can come together and arrange matters so a camp can be held there regularly.

A call for a world's fair international convention of Spiritualists, to be held in St. Louis during the world's fair has been issued by the executive board of the State Spiritualist association. A call to the Spiritualists of the state has been made, pointing out the opportunities that will be afforded by the exposition to advance the cause of Spiritualism. The attention of the National Spiritualist association, soon to be held in Washington, D. C., will be called to the matter by resolutions adopted by the state association.—Light of Truth.

The Spiritualists of Maine will hold a state convention October 5 and 6 at Coburn Hall, Skowhegan. Half fare rates have been obtained from the railroads and good talent will be in attendance. All Spiritualists of the state are invited to attend and take part.

Lyman C. Howe was one of the speakers at North Collins, N. Y. grove meeting August 30 and 31. He is engaged at the Spiritual Temple in Buffalo for September, Norwich, Conn., October and November. Engagements solicited for other months of the season. Home address, Fredonia, N. Y.

The New England Spiritualists will have an excursion to the N. S. A. convention, Washington, via the Royal Blue Line. The party will have special cars, meals served en route, special arrangements at the hotels, etc., and the expenses of the trip will be \$27.50. For particulars address J. B. Hatch, Jr., 74 Sydney street, Boston.



Edgar W. Emerson.

A FRIENDLY LETTER AND ITS EFFECT.

My dear Cousin: Are you still there? How many of you are left by this time? The last I heard from you, your mother and I—were still living, your sisters J— and I— and your father had passed to their reward. Be sure these three are very close to you and would be greatly rejoiced if permitted to communicate with you.

What has this age of liberal thought done for you? Have you ever dared to break through the old shell of "orthodoxy" so as to arrive at a true beginning point in search for truth? That is to say, have you the moral courage to say "Let others do as they may, as for me I propose henceforth to accept truth, come from what source it may?" If so, your angel friends will fairly weep for joy. If you have not, "God pity you!" If you have reached this true beginning point, by the deliberate resolution, backed by the invincible determination to abide by it though the very heavens fall, — that very moment you feel yourself a changed man.

But then this step is only half taken, till you arrive at the counterpart, to wit: "Let others do as they may? as for me I propose henceforth to reject error, no matter who makes the mistake in the utterance." Adopt this twofold proposition, if you never have, and I repeat, you are a new man henceforth. Superstition will no longer hold you in its death grip like the anaconda holds its prey. I have been there, my boy, and I know!

Stand firm as adamant on this twofold resolution for the balance of your natural life and you will find it the foundation of eternal truth to you. If coupled with this for a beginning, you find yourself supremely in love with the truth for its own sake, then your way is open and clear to become the companion of truly great men, such as Lincoln, Paine, and Voltaire. If you know anything at all about these three men, you know that Lincoln was less a "believer" than either of the other two. It was only the growth of liberal thought of the 19th century that prevented the odium attaching to his name that placed the other two under ban of priestcraft, with the accompanying train of millions of victims of superstition (miscalled religion) in their day.

Had Ingersoll risen fully to the greatness of the occasion, the sublime opportunity, and laid his pride and scorn on the altar of more perfect honesty with himself, he too would have deserved no second place among the greatest men of earth. Wake up my cousin, and answer me!

Yours in faith hope and love,

THOMAS H. B. COTTON.

N. B. Being a died-in-the-wool Campbellite, my cousin did not even answer my letter.



George W. Walrond.

MRS. PARDEE.

Something of Interest About an 89-Year-Old Worker.

Wisdom's holy laws in many ways are met, And life's divinest cause no mortal guesseth yet. The words, the works and smiles, the fears, the pains and joys, Are nature's busy styles to fit us for the skies.

MRS. TRYPHENA C. PARDEE.
Ellington, N. Y., Aug. 18, 1901.

For the last year the readers of THE SUNFLOWER have been the means of keeping this worthy old lady out of the poorhouse. Notwithstanding the fact that some have said that she had relatives who were able to support her, we have investigated and know that she has no relatives nearer than the widow of a son of Mr. Pardee. As this son was married before Mr. and Mrs. Pardee were, there can be no claim upon his widow.

It has been said that we were encouraging her in extravagant habits. Ye Gods! We have raised between \$50 and \$60 for her the past year and she has lived entirely off from this! Will the objectors try "extravagance" on the same basis?

This summer we received a quilt that Mrs. Pardee, a lady 89 years of age had made with her own hands and it was sold for her benefit, being drawn by Mrs. Zaendler of Fredonia. Miss Abbie E. Olmstead, to whom the quilt was sent, took it and went out with tickets, and sold enough at ten cents each to make a net sum of \$31.80, and the following letter tells the story in Mrs. Pardee's own language:

"My Dear Friend, Miss A. E. Olmstead: For as such my heart feels to acknowledge you since receiving Mrs. Tillinghast's letter informing me of the faithful pains you have taken in making sale of my quilt at Lily Dale, which is a great favor to me, for if I live till winter it will help to keep me warm, and if I pass away before that time, will pay the last mortal debt. Words are weak things when uttering the heart's soulful feelings of gratitude, but we are thankful that language can approach the subject so near as it does to our satisfaction when nothing else can be done to equal it.

"I am sincerely thankful, and sorry that I cannot repay your favors in full, but I have a cover for a couch cushion that I will send you just as a specimen of my handiwork, to look upon, maybe, after I have passed to those climes where all works of kindness are remembered in God's eternal love. There all will be right.

"I may be instrumental in the spirit world of doing as much for you. Although not in earthly need, I may be permitted to bless you spiritually, quickening your memory of this great favor to me in my old age necessity.

"Hoping to meet you there if not here, I subscribe myself,

Your Loving Friend,
TRYPHENA C. PARDEE."

Is not this the outpouring of a soul really and truly grateful? Friends, we appealed last year with such success that we kept her out of the poor house and made her comfortable for the winter. Let us do so again. Forty to fifty dollars more will make her comfortable and give her a few luxuries that old age needs. Will you help to give them to her? If so, send your mite, whether great or small to Mrs. Emily Tillinghast, McDonald, Pa.

Why He Didn't Pay Up.

The preacher was having a sort of test meeting by asking the congregation questions on their conduct. "Now brethren," he said, "all of you who pay your debts will please stand up."

In response to this there was an apparently unanimous uprising.

"Now," said the preacher, asking the others to sit down, "all those who do not pay will please stand up."

One man arose.

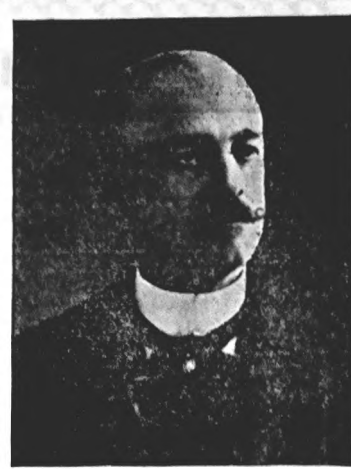
"Ah, brother," said the preacher, "why is it that you of all the congregation of brethren should be so different?"

"I don't know, parson," he replied, slowly as he looked around over his friends and acquaintances, "unless it is that I'm not a liar, and 'cause I can't get what people around me owe me."

—Boston Journal.

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FOR SALE AT THIS OFFICE

WHO KNOWS GOD?

We confess that we do not know God, nor do we know who does know God. This word fills the mouth, fills the air, fills the heart, and yet who knows anything about God?

If God exists, he has no feeling no sympathy for those who suffer. Grief and misery have appealed to a God in a way that would almost make a photograph shed tears, but they received no compensation, no consolation from that source. We have in mind a preacher who talks to God just as though God was up in the steeple of his church, and talks about God just as if he knew all the divine secrets, how much God weighs, what size of boots he wears, the color of his eyes and all of the personal peculiarities of Deity. There is a great deal of religious knowledge which is merely ignorance disguised in pious clothes and wig.

The common idea of God is an almighty something to be scared of; a heavenly father who delights in licking his earthly children and who can be restrained only by paying priests and ministers to offer petitions for divine mercy on human frailty. No one can get near enough God to photograph him. He is described, as he has been, in almost any terms and no one can successfully deny the character attributed to him.

We read in Luke x. 22 these words from the mouth of Jesus: "All things are delivered to me of my father: and no man knoweth who the Son is but the Father; and who the Father is but the Son and he to whom the Son will reveal him." According to this language no man knew who God was in the time of Jesus but he himself and they to whom Jesus should reveal him.

Did Jesus reveal God to any of his contemporaries? There is no account of such revelation. Did knowledge of God die with Jesus then? Not one of the twelve apostles told who God was. If Jesus revealed the divine secret to any one of them it perished without being handed any further down.

This boasting on the part of Jesus bore no fruit. If he alone knew God, as he claimed, he kept the knowledge to himself, so far as we can see. It never leaked out, or got into the papers. Every generation since the time of Jesus has sought God and has not found him. Men are as much in the dark concerning the divine existence today as they were two thousand years ago. We are not an inch ahead of the Greek or Roman in this particular. God keeps out of sight. Man cannot find him with hand, foot or head.

The thirteenth apostle had more brains than the other twelve, but Paul was a boaster. His mouth was larger than his knowledge. When Paul witnessed the worship of the Athenians and read the inscription "To the unknown God" on one of their altars, he said to them: "Whom ye ignorantly worship him declare I unto you." This was simply proselyting brag, for Paul did not reveal God, or make him known to the Athenians. Paul's idea of God satisfied himself, doubtless, but we look in vain in the epistles, which are said to be written by him, for any light on the divine nature.

The Bible, which the Christian Church teaches to be the Word of God, does not reveal God, or give us any knowledge of him whatsoever. It is dumb on the subject. It is true that it says that God is strong, that he is jealous, that he is loving and good, that he is a spirit, but all of this language conveys nothing to the human mind which science can stand on. God has not been shown to be a fact. It is not day-break yet on the subject of Deity. No revelation has broken through the darkness of the mind. We may truthfully say that no one knows who God is, what he is or where he is or whether he is.

—The Boston Investigator.

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Dear Sir:—Your letter and diagnosis is received, and will say that I am very interested in the treatment of Dr. Mills, of this city a long time and he advised me to write to you. Yours truly,
MRS. L. PARRIS, Saratoga, N. Y.

Dear Sir:—Your favor is received, and in reply will say that my brother is a practicing physician in this city, and he, as well as myself, was well pleased with your diagnosis of my case. Respectfully yours,
A. E. GRISWOLD, Crestline, Kan.

Dear Sir:—I wrote you for a diagnosis of my case, and received a prompt reply, which my home physician said was correct. Truly your friend,
MRS. NELL PAGE, Ferry, Mich.

My Dear Sir:—If you had turned the X-rays upon each organ of my body, the condition revealed to you by its action would not have been more accurate than that contained in your Psychic Diagnosis of my case. Very respectfully,
MISS ROSE HOWARD, Campbell, Tex.

Dear Sir:—I wrote you for a diagnosis more out of curiosity than from any other motive. I must say I was happily disappointed as you have given me correct diagnosis. Sincerely yours,
DR. E. GALLUP, Santa Anna, Cal.

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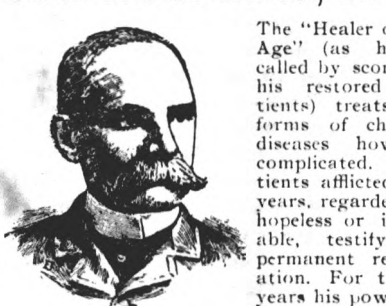
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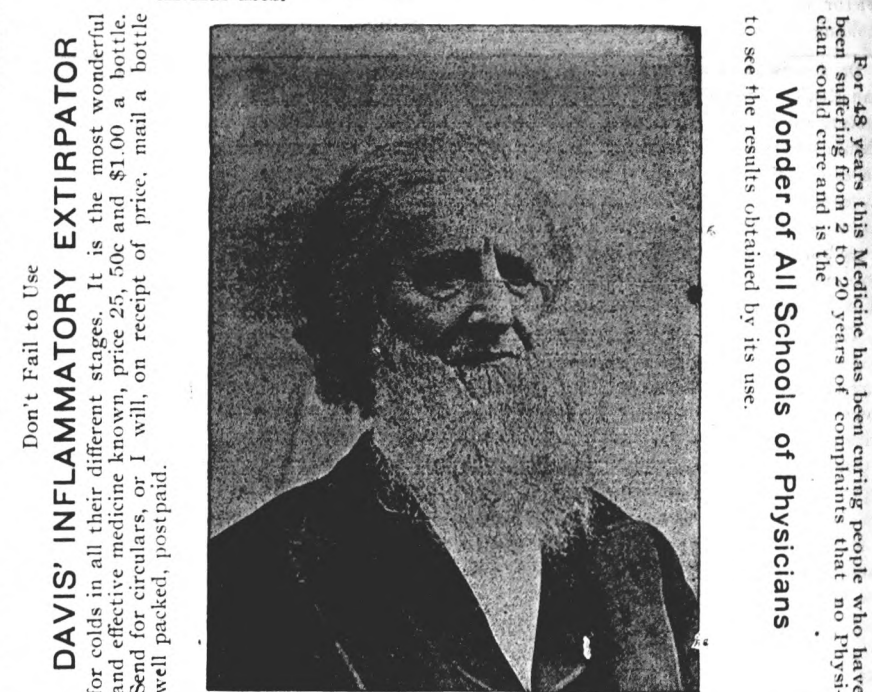
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